



fifth sunday in lent

April 6, 2025
11:00 A.M.

WELCOME TO WORSHIP AT ST. MARK'S LUTHERAN CHURCH!

Plain text indicates a part of the liturgy led by a worship leader; **bold text** indicates a congregational response.

Hymn numbers refer to their corresponding pages in the back of the *Evangelical Lutheran Worship* hymnal.

Please leave your offering in the plate at the front of the nave, near the pulpit. If you would like to give online, please use the QR code to the right.



Welcome
Prayer Requests

Prelude

Let Us Ever Walk with Jesus

Robert Powell

LENTEN CONFESSION

The confession is from the Baptismal Font during Lent as a reminder of our baptism.

P In the name of the Father,
and of the + Son,
and of the Holy Spirit.

C **Amen**

P Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

C **Amen**

P Let us confess our sin in the presence of God and of one another.

Silence is kept for reflection.

P Most merciful God,

C **we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name.**

Amen

P In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God for gives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the + Son, and of the Holy Spirit.

C Amen

Hymn

I Heard an Old, Old Story



1. I heard an old, old sto - ry, how a Sav - ior came from glo - ry,
2. I heard a - bout his heal - ing, of his cleans - ing pow'r re - veal - ing,
3. I heard a - bout a man - sion he has built for me in glo - ry,



how he gave his life on Cal - va - ry to save a wretch like me;
how he made the lame to walk a - gain and caused the blind to see;
and I heard a - bout the streets of gold be - yond the crys - tal sea;



I heard a - bout his groan - ing, of his pre - cious blood's a - ton - ing,
and then I cried, "Dear Je - sus, come and heal my bro - ken spir - it,"
a - bout the an - gels sing - ing and the oild re - demp - tion sto - ry,



how Je - sus saved me from my sins and won the vic - to - ry
and some - how Je - sus came and brought to me the vic - to - ry.
and some sweet day I'll sing up there the song of vic - to - ry.

Refrain



Oh, vic - to - ry in Je - sus, my Sav - ior, for - ev - er!



He sought me and bought me with his re - deem - ing blood;



he loved me ere I knew him, and all my love is due him--



he plunged me to vic - to - ry be - neath the cleans - ing flood.

Greeting

P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C And also with you.

The Kyrie (from the Greek Kyrie eleison, "Lord, have mercy") is a prayer seeking the mercy of God in Jesus Christ. It includes intercessions for ourselves, for the world, and for the church.

Kyrie

In peace, let us pray to the Lord. Lord, have mer - cy.

For the peace from above, and for our salvation, let us pray to the Lord.

Lord, have mer - cy.

For the peace of the whole world, for the well-being of the church of God,

and for the unity of all, let us pray to the Lord.

Lord, have mer - cy.

For this holy house, and for all who offer here their worship and praise,

let us pray to the Lord. Lord, have mer - cy.

Help, save, comfort, and defend us, gra - cious Lord. A - men.

The Prayer of the Day is tied to the overall theme of the scripture lessons or, sometimes, to the theme of day if it is a special occasion in the church calendar.

The tradition of reading sacred scripture in worship is a tie to our roots in Judaism. 1 Timothy 4:13 reminds us of the importance of this practice.

The first lesson is normally from the Old Testament.

A psalm is spoken or sung in response to the first reading.

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

Creator God, you prepare a new way in the wilderness, and your grace waters our desert. Open our hearts to be transformed by the new thing you are doing, that our lives may proclaim the extravagance of your love given to all through your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen**

We are seated.



LITURGY OF THE WORD

Children's Sermon

First Lesson: Isaiah 43:16-21

L A reading from Isaiah.

¹⁶ Thus says the LORD,
who makes a way in the sea,
a path in the mighty waters,
¹⁷ who brings out chariot and horse,
army and warrior;
they lie down, they cannot rise,
they are extinguished, quenched like a wick:
¹⁸ Do not remember the former things,
or consider the things of old.
¹⁹ I am about to do a new thing;
now it springs forth, do you not perceive it?
I will make a way in the wilderness
and rivers in the desert.
²⁰ The wild animals will honor me,
the jackals and the ostriches;
for I give water in the wilderness,
rivers in the desert,
to give drink to my chosen people,
²¹ the people whom I formed for myself
so that they might declare my praise.

L The word of the Lord.

C **Thanks be to God.**

Psalm 126

*We chant the Psalm responsively, with the congregation singing the **bold** verses..*

¹ When the LORD restored the for- | tunes of Zion,
then were we like | those who dream.
² **Then was our mouth filled with laughter, and our tongue with | shouts of joy.**
Then they said among the nations, "The LORD has done great | things for them."
³ The LORD has done great | things for us,
and we are | glad indeed.
⁴ **Restore our for- | tunes, O LORD,**
like the watercourses | of the Negeb.

⁵ Those who ¹ sowed with tears
will reap with ¹ songs of joy.

⁶ **Those who go out weeping, carry-¹ing the seed
will come again with joy, shoulder-¹ing their sheaves.**

The second reading, usually from the New Testament letters, bears the witness of the early church.

Second Lesson: Philippians 3:4b-14

L A reading from Philippians.

[Paul writes:] ^{4b} If anyone else has reason to be confident in the flesh, I have more: ⁵ circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

⁷ Yet whatever gains I had, these I have come to regard as loss because of Christ. ⁸ More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. ¹⁰ I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹ if somehow I may attain the resurrection from the dead.

¹² Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. ¹³ Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, ¹⁴ I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

L The word of the Lord.

C **Thanks be to God.**

We stand.

Gospel Acclamation

Re - turn to the Lord, your God, for he is gra - cious and
mer - ci - ful, slow to an - ger, and a - bound - ing in
stead - fast love, and a - bound - ing in stead - fast love.

The Gospel Acclamation gives special focus to the Gospel, the principal and climactic biblical reading in the liturgy.

The Liturgy of the Word culminates in the reading of the gospel and the sermon by which Christ comes among his people and speaks to us in our own context. Because of this we stand to listen to the good news of our Lord.

The Gospel: John 12:1-8

P The Holy Gospel according to St. John, the 12th chapter.

C **Glory to you, O Lord.**

¹ Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. ² There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. ³ Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. ⁴ But Judas Iscariot, one of his disciples (the one who was about to betray him), said, ⁵ "Why was this perfume not sold for three hundred denarii and the money given to the poor?" ⁶ (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) ⁷ Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial." ⁸ You always have the poor with you, but you do not always have me."

P The Gospel of the Lord.

C **Praise to you, O Christ.**

We sit.

Sermon

Pastor James Armentrout

This hymn complements the day's scripture readings and sermon.

We stand as we are able and sing the hymn.

Hymn

A Spendthrift Lover Is the Lord

Spendthrift is an uncommon word that means freely spending, to the point of excess. In the context of this hymn, it serves to remind us that God's love in Jesus Christ is extravagant—far beyond what we deserve or could ever repay.



1. A spend-thrift lov - er is the Lord who nev - er counts the cost
 2. Still more is spent in blood and tears to win the hu - man heart,
 3. How shall we love this heart-strong God who gives us ev - 'ry - thing,
 or asks if heav - en can af - ford to woo a world that's lost.
 to o - ver - come the vio - lent fears that blow the world a - part.
 whose ways to us are strange and odd; what can we give or bring?

Our lov - er toss - es coins of gold a - cross the mid-night skies
 Be - hold the bruised and thorn-crowned face of one who bears our scars
 Ac - cep-tance of the match - less gift is gift e - nough to give.

and stokes the sun a - gainst the cold to warm us when we rise.
 and emp - ties out the wealth of grace that's hint - ed by the stars.
 The ve - ry act will shake and shift the way we love and live.

We join our hearts in prayer as we pray for the Church, for the well-being of creation, for peace and justice, for those in need.
 1 Timothy 2:1-2



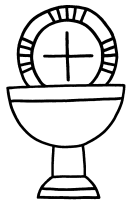
The Prayers

Each petition concludes:

P Lord, in your mercy,
C hear our prayer.

Much more than a pleasant greeting—we do this to proclaim God’s promise of peace.
 2 Corinthians 13:11

THE EUCHARISTIC LITURGY



The Peace

P The peace of the Lord be with you always.
C And also with you.

We greet one another from our pews, saying “Peace be with you.”

The Offering

Our gifts are received and dedicated to our Lord’s service. These offerings support the ministries of this congregation, the Virginia Synod, ELCA, and our global mission partners.

Offertory Anthem

A Woman Came Who Did Not Count the Cost

For text, see page 12.

As our gifts of offerings and tithes are brought forward we sing a canticle of thanksgiving for God's generous goodness.

We stand as we are able and sing the offertory.

Offertory

Cre - ate in me a clean heart, O God, and re - new a right
spir - it with - in me. Cast me not a - way from your pres - ence, and take
not your Ho - ly Spir - it from me. Re - store to me the joy of
your sal - va - tion, and up - hold me with your free Spir - it.

Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

Offertory Prayer

P Let us pray. Gracious Provider,
C **you set your immense treasures among us,
opening your heart to the world.
As we prepare to feast on your bountiful love,
deepen our commitment to sharing those
treasures with others,
through our Savior, Jesus Christ.
Amen**

The Thanksgiving Dialogue begins the part of our worship called the Great Thanksgiving.

Thanksgiving Dialogue

The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

The dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of God in the meal.

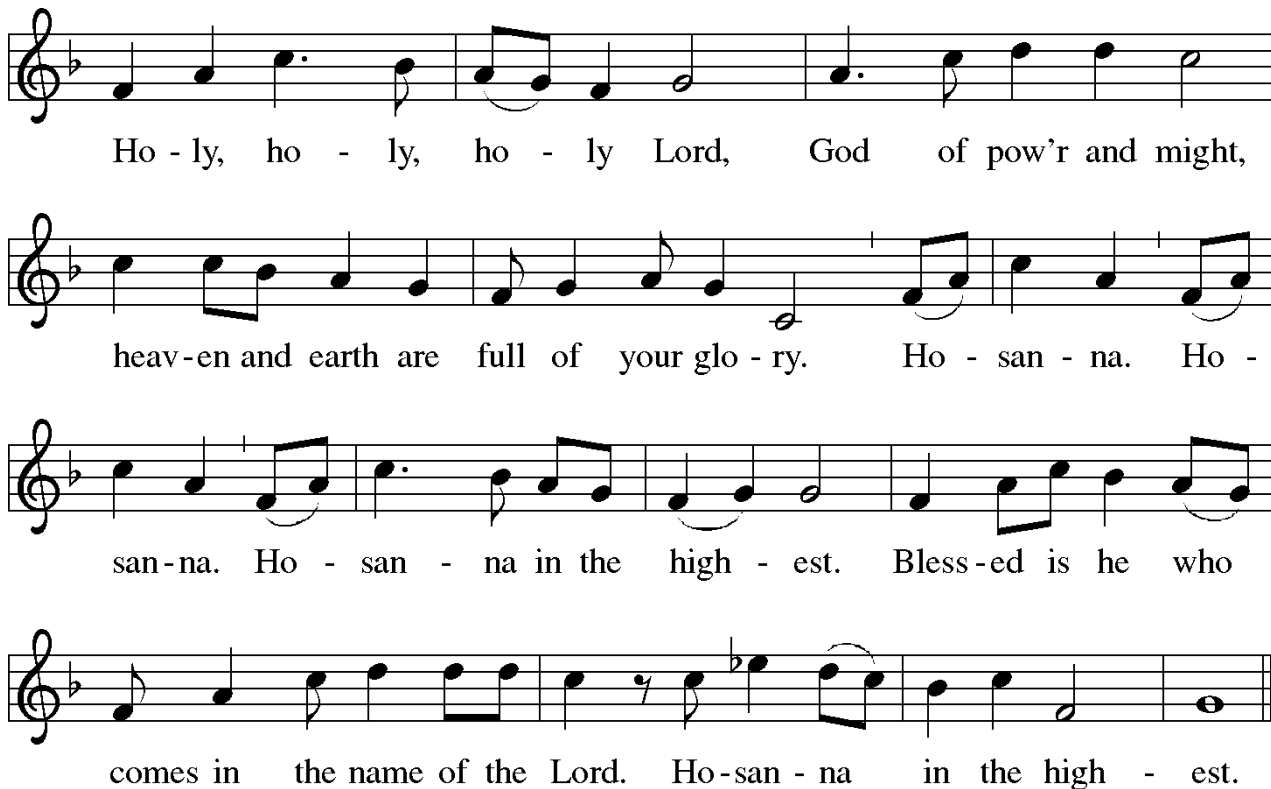
The Proper Preface

The presiding minister continues: "It is indeed right ..."

The proper preface concludes: "we praise your name and join their unending hymn."

The Sanctus ("holy") echoes the angels' cry in Isaiah 6:3 and the crowds of Mark 11:9 as Jesus entered Jerusalem. This reminds us that we are in the presence of a God identified both by holiness and humility.

Sanctus



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
san-na. Ho - san - na in the high - est. Bless-ed is he who
comes in the name of the Lord. Ho-san - na in the high - est.

The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

Eucharistic Prayer

P Blessed are you, O God of the universe.
Your mercy is everlasting
and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth.
Praise to you for saving the earth from the waters of the flood.
Praise to you for bringing the Israelites safely through the sea.
Praise to you for leading your people through the wilderness
to the land of milk and honey.
Praise to you for the words and deeds of Jesus, your anointed one.
Praise to you for the death and resurrection of Christ.
Praise to you for your Spirit poured out on all nations.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

P With this bread and cup
we remember our Lord's passover from death to life
as we proclaim the mystery of faith:
C **Christ has died.**
Christ is risen.
Christ will come again.

P O God of resurrection and new life:
Pour out your Holy Spirit on us
and on these gifts of bread and wine.
Bless this feast.
Grace our table with your presence.
C **Come, Holy Spirit.**

P Reveal yourself to us in the breaking of the bread.
Raise us up as the body of Christ for the world.
Breathe new life into us.
Send us forth,
burning with justice, peace, and love.
C **Come, Holy Spirit.**

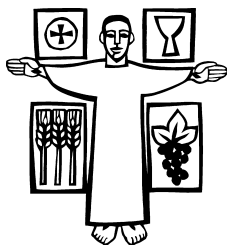
P With Saint Mark and your holy ones of all times and places,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God,
blessed and holy Trinity,
now and forever.
C **Amen**

The Lord's Prayer brings the Great Thanksgiving to a conclusion. Prayed here, this familiar and beloved prayer becomes the table-prayer of the congregation. Luke 11:1-13; Matthew 6:5-15

The Lord's Prayer

P Lord remember us in your kingdom and teach us to pray:
C **Our Father, who art in heaven, hallowed be thy name,
thy kingdom come, thy will be done, on earth as it is in heaven.**
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, forever and ever.
Amen

We are seated.



COMMUNION WITH OUR RISEN LORD
WELCOME TO CHRIST'S TABLE

COMMUNION DISTRIBUTION

We come forward by way of the center aisle to receive communion at the altar rail. We return to our pews by way of the side aisles.



The Agnus Dei ("lamb of God") recalls the words of John the Baptist upon seeing Jesus (John 1:29). We make this our prayer as well, as we prepare to meet the Risen Lord in the bread and wine

Agnus Dei

Lamb of God, you take a - way the sin of the world; have
mer-cy on us. Lamb of God, you take a-way the sin of the
world; have mer - cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace.

Once we have all received the sacrament and returned to our seats, we celebrate the personal encounter with the risen Christ through blessing, prayer, and singing.

Post-Communion Blessing

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C **Amen**

Post-Communion Prayer

P Let us pray. Generous God,

C **at this table we have tasted your immeasurable grace.**

**As grains of wheat are gathered into one bread,
now make us one loaf to feed the world;
in the name of Jesus, the Bread of life.**

Amen

Blessing

P May you go from this place having acknowledged yourselves as sinners in word and deed and in what has been left undone.

C **Amen**

P May you know always that God's response to our repentance is never less than grace-filled and loving forgiveness.

C **Amen**

P May you be given the grace to forgive others as God is forgiving you.

C **Amen**

P And the blessing of God Almighty, the Father, + the Son, and the Holy Spirit, be upon you and remain with you forever.

C **Amen**

*We are dismissed
from worship
knowing that
our service
does not end.
Rather, having
been in the
presence of the
risen Lord, we
leave so that
our service may
truly begin.*

Hymn 802

Let Us Ever Walk with Jesus

Dismissal

P Go in peace loving God and loving your neighbor.

C **Thanks be to God.**

No postlude during Lent.



A Woman Came Who Did Not Count the Cost

text by Richard D. Leach

A woman came who did not count the cost of doing what she could,
She broke an alabaster flask, and sweetness spilled on Jesus' head.
*O God, you are the Anointing One who does not count your passion's cost,
And when we gather you will spill the sweetness of your grace on us.*

Some only saw what she had spent—"Why such a waste with poor to feed?"
They served the well with their tongues! But she had done a lovely deed.
O God, you are the Anointing One ...

You give as she, surprisingly, you give with beauty as she gave,
You give as she, not holding back, you make us Christ-like with your love.
O God, you are the Anointing One ...

THIS WEEK AT ST. MARK'S

Sunday, April 6 <i>Fifth Sunday in Lent</i>	11AM	Worship with Holy Communion
Monday, April 7	5PM—7PM	The Lion's Share open
Tuesday, April 8	6:30PM	Choir rehearsal (Nave)
Wednesday, April 9	6PM	Lenten Soup Supper & Worship St. Timothy Lutheran Church 1201 Hardy Rd Vinton, VA 24179
Thursday, April 10		
Friday, April 11	10AM—noon	The Lion's Share open
	6:30PM	NA meeting (Library)
Saturday, April 12	8PM	NA meeting (Fellowship Hall)
Sunday, April 13 <i>Sunday of the Passion: Palm Sunday</i>	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter	Betty Jones	Lois Ashby & Sandy Anders
Lector	Donna Abbott	Eric Mills
Communion Assistant	Nan Keenan & Lois Ashby	Donna Abbott & Patti Mills
Coffee Hour		

Attendance Last Sunday	55
Offering Received (Pledges/Loose)	\$2523.00
Budget (Pledges/Loose)	\$3173.00



St. Mark's Lutheran Church

Loving God, Loving Our Neighbor

Ministers and Staff

Ministers: Congregation of St. Mark's Lutheran Church
Secretary / Financial Administrator: Kathy Bryant
Organist / Choir Director: Jacob Gordon
Pastor: James Armentrout

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I Heard an Old, Old Story—text: E. M. Bartlett; music: VICTORY IN JESUS, E. M. Bartlett.

A Spendthrift Lover Is the Lord—text: Thomas H. Troeger; music: KINGSFOLD, from an English folk melody, arr. Ralph Vaughan Williams. Text © 1983 Oxford University Press; arr. © Oxford University Press. Used by permission, CCLI License #11424463